PAPERMOUTH
IS NOT A FANZINE!

*** you cannot build a new structure on unsound foundations ***

THE TEST OF OBSCENITY IS THIS, WHETHER THE TENDENCY OF THE MATTER CHARGED AS OBSCENITY IS TO DEPRAVE AND CORRUPT THOSE WHOSE MINDS ARE OPEN TO SUCH IMMORAL INFLUENCES AND INTO WHOSE HANDS A PUBLICATION OF THIS SORT MAY FALL.

'Papermouth is not an alternative magazine, because in order to be one, one would need so mething that is considered, accepted as "normal", and I don't think there is anything lik e that except if you want to be a prey of mass society conformism, then I guess you can b elieve it. 'Papermouth' as a publication is not a sheep, nor is it a shepherd. It is not a part of any subculture. I/"we" create my/"our" own culture, equal not inferior/superior. 'Papermouth' is not a part of the mass media circus and it does not exclude the possibili ty of your re-action on an egalitarian basis, but it is up to you anyway.

Some words about the contents:
"The Vegan Contribution" is reprinted from a booklet "Abundant living in the coming age o f the Tree" written by Kathleen Jannaway of the Movement for Compassionate Living; they w ork only to dispel ignorance and raise awareness, they do not work for profit. The M.C.L. has no membership rules and no voting. I encourage you to contact them, they produce an a bundance of worthwhile material, really informative and inspiring. You can get the afore-mentioned booklet for £1,50 plus p&p and a lot of other stuff at the following address: Movement for Compassionate Living, 47 High lands Road, Leatherhead, Surrey, KT22 8NQ, UK.

Instead of writing my thoughts on non-vio lence under the title 'Profound Change' I thought to reprint a pamphlet "My arrest and trial for ..." written by Jim Murta gh and published by Whose World?, which I found to be very inspiring, imaginati ve and well-written. Whose World? is a gr oup producing worthwhile material on no n-violence, anti-consumerism etc. and can be contacted at Whose World?, Flat 2, 143 Hamilton Road, Longsight, Manchester, M13 OPL, UK.
If you want to contact Anita for whatever reason, here's the address: Anita Cvek, Gajeva 4/1, 41221 Bedekovčina, Croatia, Earth, the Milky way Galaxy.

"Papermouth goes fruitnuts!" is my attempt at a constructive critique of fruitarianism; i n fact it is a joint-article, because some of the thoughts were "donated" by Fritze, Samy Soyahead and Holger Ohst. Hanx! And I also owe an apology for the previous issue, namely I forgot to print the address of the Leicester Animal Concern, so here it is this time: L.A.C., 70 High Street, Leicester, LE1 5YP, UK; on this address you can also contact the Fruitarian Network (UK).
"Nonviolent Response to Personal Violence" is reprinted from the Handbook for Nonviolent Action, available for $3 plus p&p from War Resisters League, 339 Lafayette Street, New Yo rk, NY 10012, USA (first printing, August 1989).

this is printed & distribu
ted thru: b.o.r.e.d,p.f.752
8402 winterthur, switzerl.

UNLESS OTHERWISE STATED, EVERYTHING IS DONE BY ME, YUP! YUP! AND I'VE ENJOYED DOING IT, I REALLY DID! OH YEAH, "PAPERMOUTH - AFTER THE FOOLYMPICS '92" IS STILL AVAILABLE AND YOU CAN GET IT FOR $1 FROM THE ADDRESS BELOW. IT CONTAINS INTERVIEWS WITH AGENT 86, ANTI-MILITARY DEMONSTRATION, AND EARTH CITIZENS, ARTICLES ON NON-VIOLENCE, ACTIVE BIRTH, FRUITARIANISM AND SOME OTHER STUFF (24 A5 PAGES). OR YOU CAN GET BOTH ISSUES FOR $2. I LOVE TO TRADE, BUT SEND AN INQUIRY FIRST! I REALLY MEAN IT. OR IF YOU WANTED TO TAKE A FEW COPIES FOR YOUR DISTRIBUTION... NO, I GUESS YOU WOULDN'T.

OF COURSE, NO COPYRIGHT ON THIS ONE, FEEL FREE... WHATEVER IT IS YOU WANT TO DO.

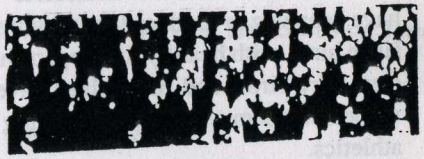
I'D APPRECIATE ANY FEEDBACK, CONSTRUCTIVE CRITICISM OR WHATEVER IT IS THAT YOU ARE ABLE TO DO.

I'D LIKE TO THANK TO ALL THE PERSONS THAT HAVE HELPED ME, INSPIRED ME, PROVOKED ME, CRITICIZED ME AND THAT WERE THERE WHEN I NEEDED THEM. PLEASE, KEEP ON DOING IT. I APPRECIATE IT. NO SHIT.

TOMAŽ, MAY '93.

CONTENTS:

* INTRO 2-3
* VEGAN CONTRIBUTION 4-7
* PAPERMOUTH GOES FRUITNUTS 8
* "I DO NOT ..." 9
* INTERVIEW WITH ANITA 10-11
* NONVIOLENT RESPONSE TO PERSONAL VIOLENCE 11
* "WITH THE OLD CLEVER ..." 12
* WHAT HAPPENS IF YOU DON'T ...? 13
* MY ARREST AND TRIAL FOR CRIMINAL DAMAGE 14-19
* SOME THOUGHTS ABOUT THE ANTI-FASCIST MOVEMENT 20
* FORCED DRUGGING OF THE CITIZENRY IS NOT AN IMPOSSIBILITY 21
* SPIRITUALLY PERFECT ... FUCK OFF! 22
* BURN IT! 23



I'M A PAPERMOUTH!
CAN YOU RECOGNIZE THE MASK I WEAR? AND THE UNDERNEATH? AND THE ONE UNDERNEATH? AND THE ONE UNDERNEATH? AND THE ONE UNDERNEATH?...

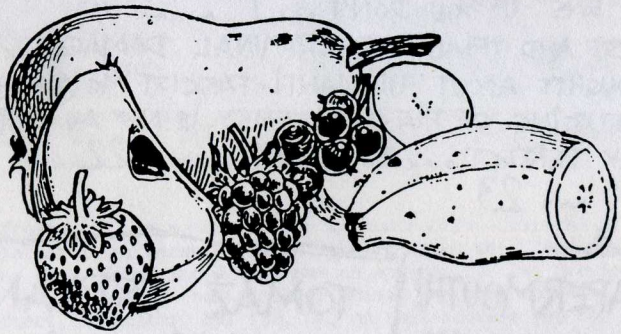
TOMAŽ TRPLAN
JUŽNA 6
69000 M. SOBOTA
SLOVENIJA
EARTH

THE VEGAN CONTRIBUTION

Forty seven years ago a little group of vegetarians became aware that there was more cruelty associated with milk than with meat production. Motivated by disinterested compassion for exploited animals and inspired by Donald Watson, their first secretary's words, "What is morally right cannot be dietetically wrong", they set out to show that it was possible to live healthily without any animal products at all; and to bear and bring up healthy children. They called themselves VEGAN because their movement started in vegetarianism and carried it to a logical conclusion (VEGetariAN).

They suffered considerable ostracism, even from vegetarians who said they would bring disrepute to the meatless diet. Relatives accused them of risking their children's proper development. They were not catered for in restaurants, aeroplanes, hotels, hospitals ... A few in the very early days suffered from vitamin B12 deficiency. The vitamin had not been isolated and studied in 1944. Now 47 years later their faith has been vindicated. There are people in their 80's and 90's who have been vegan for decades enjoying good health. There are young adults, vegan since birth, with healthy life-vegan children of their own. Vegan healthy pregnancies, easy births and fine babies have surprised and convinced people who have witnessed them. Life vegan young people are excelling academically and in athletics.

In the 1960's Dr Frey Ellis, an eminent physician and consultant haemetologist put the vegan diet on a scientific basis, and attracted much further scientific research. Now anyone who takes the trouble to study the diet will come to the conclusion that humans do not need animal products. Doubts that do arise in the minds of the uninformed are easily resolved.



Protein

There is obviously plenty of protein in the vegan diet - see Fig.6 Some even in fruit. Claims are made that proteins from meat are more suitable for humans because the balance of amino acids in it corresponds with that of human flesh. (By the same reasoning horses should eat beef!) Modern research has shown that a mixture of plant proteins, e.g. those from cereals plus those from beans and peas, add up to a

balance of amino acids that corresponds with that of meat. For example bread is low in the amino acid lysine and high in methionine. Beans are high in lysine and low in methionine. Taken together (beans on toast!) they supplement each other and achieve the right balance with the minimum of surplus amino acids. If bread were eaten alone considerably more would be needed to get enough lysine to balance with the methionine and therefore there would be methionine in excess of that need for

Fig. 6 **NUTRIENT VALUE OF TREE CROPS**

	Protein	Fat	Carbohydrate
	(grams per 100 grams edible portions)		
Walnuts	16.0	64.0	15.5
Dates	2.5	0.6	73.0
Olives	1.5	24.0	–
Carobs	21.0	1.5	66.0
Locust Beans	26.0	10.0	50.0

From Environment Information Service, Newcastle on Tyne

According to McCance & Widdowson Tables, HMSO:
Lean beef has 20.3g protein, 4.6g fat, and no carbohydrates per 100gs
100% Flour has 13.2g protein, 2.0g fat, and 65.8 carbohydrates "

protein building. This excess would not be wasted, it would be burned up for energy.

In subsistence agriculture a cereal is grown with a bean to meet needs economically. Did the farmers known this from the observations of some ancient herbalist dietician, an unconscious feeling for the 'rightness' of a healthy diet or could it be that they observed that cereals grow best in rotation with beans (because of the nodules of nitrogen fixing bacteria in bean roots) and the dietary benefit is a happy coincidence?

Calcium

People are concerned that they may not get enough calcium from plant foods alone. Certainly the main source of calcium in the western omnivorous diet is milk, but this substance evolved to meet the needs of the young of a large boned quick growing animal. There is no evidence that vegans suffer more from calcium deficiency than omnivores. Good vegan sources of calcium are parsley, almonds, haricot beans, broccoli tips, baking powder. Elderly women probably suffer from brittle bones because of hormone changes and the lack of vitamin D (calcium cannot be used without adequate vitamin D) They would do better to take more exercise in the sunlight, or use sunlamps if housebound, rather than milk and cod liver oil.

Iron

Iron is said to be less easily utilised if it is from a plant source; its utilization is aided by vitamin C which is high in a vegan diet. There is no evidence that vegans suffer more from anaemia than omnivores.

Vitamin B12

No vitamin B12 has so far been discovered in plants, save perhaps spirulina. The claim that this algae is rich in B12 has recently been questioned. It may contain only an analogue that does not function in the same way.

B12 is only synthesised by certain strains of bacteria and protozoa that live widely in the soil and water, and in the intestines of mammals. In humans the bacteria have moved too far down the intestines, away from the stomach which excretes a so called 'intrinsic' factor without which the vitamin cannot be used. (perhaps this move occurred when frugivorous pre-humans began to eat meat?) Dr Frey Ellis was hopeful that in children, vegan from before birth, the bacteria would re-colonize the higher regions of the intestines.

Early B12 deficiency symptoms are similar to those from anaemia, plus some soreness on the tongue and tingling in the extremities. If this deficiency is not dealt with damage to the nerves and spinal column can occur. Providing food supplements with B12 are taken, and providing the intrinsic factor is being secreted the condition can be prevented and remedied. B12 supplemented foods are easily obtainable from Marmite and other yeast extracts, some plant milks and many processed soya foods. B12 deficiency symptoms are rare in vegans and fairly

All illustrations by Juliet Breese

common in elderly omnivores lacking in intrinsic factor. If intrinsic factor is insufficient injections of B12 have to be given.

It is not surprising that humans thrive on a vegan diet because it accords with their basically frugivorous physiology, probably changed little since their pre-human ancestors 'came down from the trees' in response to an earlier environmental challenge. Now when a very grave environmental challenge requires them to depend once again on tree products, the return to their primaeval diet is easy - at least physiologically.

Veganism is growing rapidly, especially among the young, in industrially developed countries, who have been aroused out of the complacency of their parents by the publicity given to the exceedingly cruel practices of factory farming. There is a danger that some may take the diet too casually and depend too much on the excessively processed soya foods now readily available. Those that depart from the recommended vegan diet, with its high proportion of fresh, raw fruits and salads, its whole cereals and varied intake, risk spoiling its good reputation and thus hindering a most important development, that of disinterested compassion as the motivational force in human affairs.

The growth in compassion for animals during the last few decades will come to be recognised as one of the most amazing and one of the most seminal developments of our times.

When before has a man gone willingly to prison to save a mouse? When before has an eminent professor of philosophy led a successful, Gandhian sit-in to save animals from cruel experiments? When before have misguided actions and threats on behalf of animals sent tremors of anxiety and fear through the lands? (Sadly some of the animal activists have not yet found the non-violent Gandhian way.)

If life on this planet is to go on it is essential that human scientific and technological powers be directed with compassion and reverence for life. Yet compassion has had a chequered progress in human affairs. It is possible that its progress has been hindered by a belief, kept out of consciousness but thereby all the more powerful, that humans can only maintain their health by enslaving, exploiting, robbing of their young and slaughtering highly sentient creatures with feelings similar to their own. The vegan experiment of the last half century has now proved conclusively that this is not true. It has taken all plea of necessity from animal farming and cleared the way for a tree based culture as an alternative to that which is now spreading fast through the developing world and threatening the extinction of the human species either in war or in environmental destruction, and causing immense suffering now!

PAPERMOUTH GOES FRUITNUTS!

I guess not a lot of you reading this is happy enough to live in areas where it is possible to grow food all or at least most of the time. The average winter temperatures are well below the ones suitable for growing fruits, which means you either have to be able to harvest enough fruits during spring, summer and autumn to have a peaceful winter or you have to provide your fruits from distant places, where fruits do grow most of the time, eventually by plane or energy-mongering ships. Hence buying and eating food from distant places not only supports the exploitation of Third World places and workers, as this is where most of the fruits come from, but also involves a lot of pollution and unrational waste of energy and it roughly intimidates the local principle. The local principle encourages you to grow your food by yourself or buy it from your local food-growers, which then involves much less pollution and energy waste.

Eating food from distant places means you can never be totally sure whether it is really organic-grown or not, you cannot see it grow and you cannot taste any eventual chemicals so easy, so you have to trust your supplier. And you may be fooled around. Yeah, I know there should be regular tests for all organic-grown food, but I suspect that with a noticeable trend of looking for this kind of food in the present, some food growers may get seduced and they may use not-so-organic methods to icrease their profit.

Eating food from distant places is something which was largely impossible in the early days of jeopardizing humynity and wonder, wonder, they were able to survive! Our local environment provides us with all the food we need and some people even claim it is physiologically (and morally, I'd say) unsound for an Europeon to eat e.g. bananas, because they were grown under the hot sun and are suitable for people living under the hot sun!

Relying on food from distant places is a pity, because while wanting to eat/live healthy you may seriously pollute (maybe unintentionally or in ignorance) the environment, which then is not healthy at all.

You also cannot be sure what do they do with the plants or trees after the fruits have been harvested. It is quite possible you buy your food from commercial (organic) growers where they grow whatsoever according to a popular demand which means they might cut down all the trees or plants, if they found any other more profitable. This isn't something that would go along with the fruitarian ethic, is it?

Organic growing is another thing. You sometimes have to "remove" unwanted plants such as weeds, and I wouldn't take a fruitarian stance on this place, because you can make a compost with these "redundant" plants which means you give as well, and not just take away, you help the soil, too.

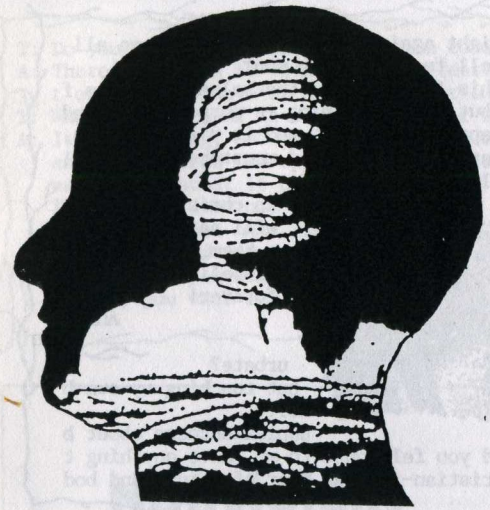
Fruitarianism is, I believe, not even meant to be more than a diet, because I cannot imagine how can one dress hirself according to a fruitarian ethic (or maybe I'm such an ignorant fool?), you cannot use paper, wood and lots of other stuff, just name it.

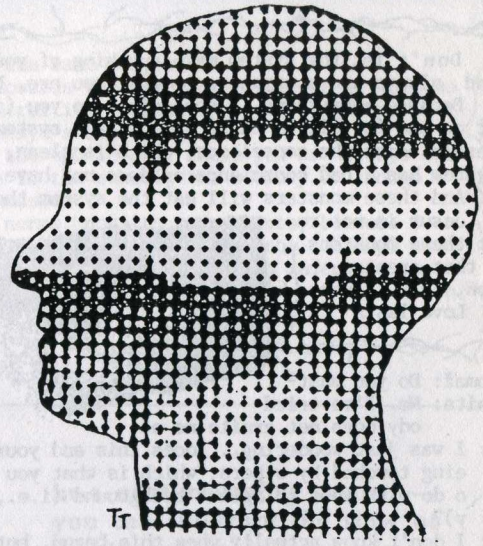
Another thing is, the herbs are widely overlooked in fruitarianism. Healing with herbs is based on rich experiences and I think one cannot seriously disturb the environment with a rational and sensible use of herbs.

The point I disagree with the most is that of not using cereals. Grains did well already before the humyn as a well-formed type of grass, and e learned how to grow them "artificially", for what e started cutting down trees (which wasn't even necessary because savannas and natural field existed). Grains do not feel pain, because when cut they are already ripe and are drying out, their growing time has ended. It's been said (see e.g. Papermouth - After the foolympics'92, article "Tree crops, a social, ecological and dietary revolution") that trees are cut to grow grains, which is only half the story. Trees are cut to grow grains to feed the cattle to feed rich, indifferent, careless people! Because at the present enough grains are grown to satisfy all of us, but not to satisfy an unnecessary meat-diet.

I'm quite aware of themany good points that fruitarianism does bring like eating a lot of raw food, which involves almost or absolutely no processing, which then means no energy waste, no wasted time on cleaning dishes etc. Then fruitarianism promotes planting of trees, it promotes organic growing and loads of other sensible stuff. However, it is not my intention to talk about the good aspects of fruitarianism as there are quite many and you can read about them elsewhere.

I want to point out that you can combine fruitarianism with veganism with the local/DIY principle and a very important point is that fruitarianism and veganism, and buying food just ain't compatible!





I do not smoke. I never did. Smoking annoys me physically, it makes my throat sore, my eyes smart, my nose itchy. I cough, I breath heavily. These are some of the direct consequences of being in the presence of a smoker. I won't talk about the long term "benefits" of it. You should know it. I now express that smoking annoys me, whereas before if asked I just said I did not mind. But it seems it does not make any difference what I say. Obviously I do not deserve a lot of respect as people keep on smoking.

I do not drink nor do I consume any other drugs. I do not drug myself because I do not want to and because drugs make me physically ill/sick and blind me (mentally) (I can only say this about alcohol as I never tried any of the other drugs, but it can't be much different anyway).

I find nothing funny, amusing or relaxing about these habits. I believe I can and will have fun without drugs, i.e., I don't think fooling around under the influence of drugs is fun. I try to free myself enough to express my thoughts and feelings, to be sincere without drugs. I do not think I can do that with drugs. I do not want to catapult my feelings only when pissed or stoned. I hope I can do what I want without drugs. If I cannot, I will try to solve the problem constructively. I put quite a lot of effort in trying to speak my mind, to be sincere, to be active, constructive, relaxed. And I think I've progrssed a lot. I'm not even near to completion, but I fucking try!

I am not bored over life. I'm bored over people, who are bored over life. They are boring. Usually they have a lot to say, but almost never they talk about themselves. They talk about the film they've seen, the book they've read, or they talk about how pissed they were the other night, or what fun it was only now they cannot remember a thing of it.

Recently, after stating that I do not use any drugs, I was asked if I live at all. Such stupid remarks fuel my anger and I hope I will be able to speak about it constructively and challenge people to justify it in the future, but I cannot forbid anyone to smoke or take drugs. Without referring to the stupidity and weak-mindness of such doings, I challenge you to justify it and show a little respect for other living beings.

HEDONISM? NO, THANX!

Don't let the system make anything of you, fight against the system and above all and always and everywhere be what you are. May all force be with you!

Because everything is accessible to you (in this future world that already exists f or me and for all of those against the system), but not everything is purposeful - and herein comes the conscience, which is clean, undepraved you, "I" and it will warn you. System has a bad conscience or does not have it at all. It created monsters from peopl e. And these monsters will eat the system themselves.

Jesus is not religion, nor is christianity. Th at these monsters will eat this syste m that created them, is my relig ion, this is what i believe in.

Love lasts forever!

Anita

Tomaž: Do you masturbate?

Anita: No. I've tried but touching my own b ody does not excite me at all.

T: I was just wondering... does this and your unpleasantness about b eing touched by others, which is what you said you felt once to me, have anything t o do with your religious background (i.e., christian-imposed fear of nature and bod y)?

A: I don't know actually when this begun, but I think that this is a total influence o f the system, the society. There is no spirit here. This is an empty, digusting (ju st like the system that created it) fear. System can't even create anything good. Christianity surely has no influence, because I don't view christianity as an arres t, but as a total freedom. Christianity considers body and spirit and everything yo u possess a gift of god. So you have to watch to whom you give your body and spirit and everything you possess (but you don't possess a thing, because everything is a gift of god). And it does not say this just like that, without any reason but to pr otect you from pain. A million times we've felt pain falling into a wrong relation, when we have everything but is of no worth as we go away from love. And god is clea n and unconditional love.

Christ never asked people: "Come to the church." Christ, nor christianity are not r eligion. Christ never formed any ecclesiastic organization. He never had a synagogu e, a mosque, a church or any temple, nor did he have a group of people with whom he would meet on an appointed "holy day" of the week. What you think is not christiani ty, it is church by system.

T: What do you think about homosexuality?

A: All the best! Already the ancient Greeks said that the real relationship, i.e. plea sure, was the one between the same sex, and heterosex serves only to continue the s pecies. I think homosexuality is completely normal and that there is nothing bad or negative to it, as so called "moral societies" present it. Because, moral differs f rom persyn to persyn. Thus, everyone by hir own choice!

T: A choice... yeah well, this may have no direct connection to homosexuality and what you have said but anyway, what about living beings who have no choice because many of us have too much?

A: Yes, we live in a world where killing is a sport and a passion, in a world of hungr y and suffering, in a world of war and hate, in a world where "big" ends and "conqu erly" things make us awfully unhappy, in a world of no possibility of a choice.

I stand for a revolution (without weapons, of course) that will create a better wor ld, in which love, tolerance, freedom, peace, friendship,... etc, will be more than just empty words, in which everything, every living being will be equal and have eq ual rights, so that every living being will have a possibility of choice, a freedom of choice.

Didn't Jesus give a possibility of choice to everyone? The system created impossibi lity of choice. Everything that is against the nature was created by the system.

T: Would you agree if I said that every living humyn being possessed affection towards the same sex?

A: Yes, I agree. But (most of the) people don't follow their affections, they do what society expects from them, because if they follow their affections, the society wil l reject them, the mass will reject them, and we are still living in a "mass" world, in a world of mass individuals without faces, because they were created (and destro yed) by the society, and not their free will and their affections.

T: Do you think you possess affection towards the same sex, too?

A: There's nothing to think about. Affection towards the same sex exists or it does no t exist. I do have it and don't want to control it, because I see nothing negative.

T: What do you think is society's effect on persyn's sexuality?

A: It is very big, undoubtedly. Starting with the upbringing, where you are always ori entated towards the opposite sex, and there is the school, the society... though I said a bit about it before, as regards the masses.

The society does not influence me. Not its norms, nor its standpoints, because I th ink with my own head. The masses (only they can get influenced by the society) find this very hard and tiring. Let others think for us - they say. Even under the threa t of losing yourself and your affections and freedom to choose what you want and wh ich way you want it.

Nonviolent Response to Personal Violence

Nonviolence focuses on communication:

1. **Your objectives must be reasonable. You must believe you are fair and you must be able to communicate this to your opponent.**
2. **Maintain as much eye contact as possible.**
3. **Make no abrupt gestures. Move slowly. When practical, tell your opponent what you are going to do before you do it. Don't say anything threatening, critical, or hostile.**
4. **Don't be afraid of stating the obvious; say simply, "You're shouting at me," or "You're hurting my arm."**
5. **Someone in the process of committing an act of violence has strong expectations as to how his/her victim will behave. If you manage to behave differently — in a nonthreatening manner — you can interrupt the flow of events that would have culminated in an act of violence. You must create a scenario new to your opponent.**
6. **Seek to befriend your opponent's better nature; even the most brutal and brutalized among us have some spark of decency which the nonviolent defender can reach.**
7. **Don't shut down in response to physical violence; you have to play it by ear. The best rule is to resist as firmly as you can without escalating the anger or the violence. Try varying approaches and keep trying to alter your opponent's picture of the situation.**
8. **Get your opponent talking and listen to what s/he says. Encourage him/her to talk about what s/he believes, wishes, fears. Don't argue but at the same time don't give the impression you agree with assertions that are cruel or immoral. The listening is more important than what you say — keep the talk going and keep it calm.**

— Adapted from an article by Markley Morris

With the old clever saying that paper can take it all, which came to my mind after thin
king about honesty and sincerety, I was inspired enough to write this whatsoever.

You! Yes You! Do You know what You feel? Do You know what You really feel? Is this the w
ay You really feel or is it merely a consequence of Your socialisation to which You
have been exposed to (family, school, relatives, friends, youth cults, reli gi
on, popular drugs, etc.)? Is this the way You are? Is this the way You
want to feel? Why or why not? And are You sure that the way You feel
is really the way You would like to feel? What exactly do You feel?
And why? What do Your feelings depend on?

Do You feel disgust over something or somebody? Why do You feel
that? Do You express it? Do You feel joy over something or somebody?
Why? Do You express it?

Do You feel what is expected from You? Do You laugh at the funeral,
do You cry when not expected or when not alone? Are You told when to be
sad? Do You always feel like smiling to Your neighbours when You meet
them? Or are You always polite, no matter what You feel? Are You afraid
of being ridiculed if you express what You really feel? Does anybody or
anything have a control over You or Your feelings?

Do You ever feel like doing something that "ordinary" folks would
Do You do it? Do You ever feel like walking hand in hand with a person
he same sex although You may not be a homosexual or bisexual? With a
yn that already has a close friend? Ever feel like kissing or hugging
uching that persyn or just being with hir?

Are You able to communicate what You feel? Are You able to listen
eone else's expression? Do You listen when e talks or do You wonder
Your advices to hir problem? Do You expect from Your friends to
ike You do? Would You accuse them, if they did not? Do You think
hey can expect from You to feel the same as they do?

Do You really feel what You talk or write about? Does it re
rt or impress You? Do You feel You have to express it? Do You
e pain that You inflict upon others? Do You really experience
ngs You talk about or is there any other reason?

Take Your time and try to answer these questions honestly
a tape recorder or a discu ssion with
end. Feel hir presence. Try Your
Take Your time (as if
ything better to do,
d feel what You feel.
rself.

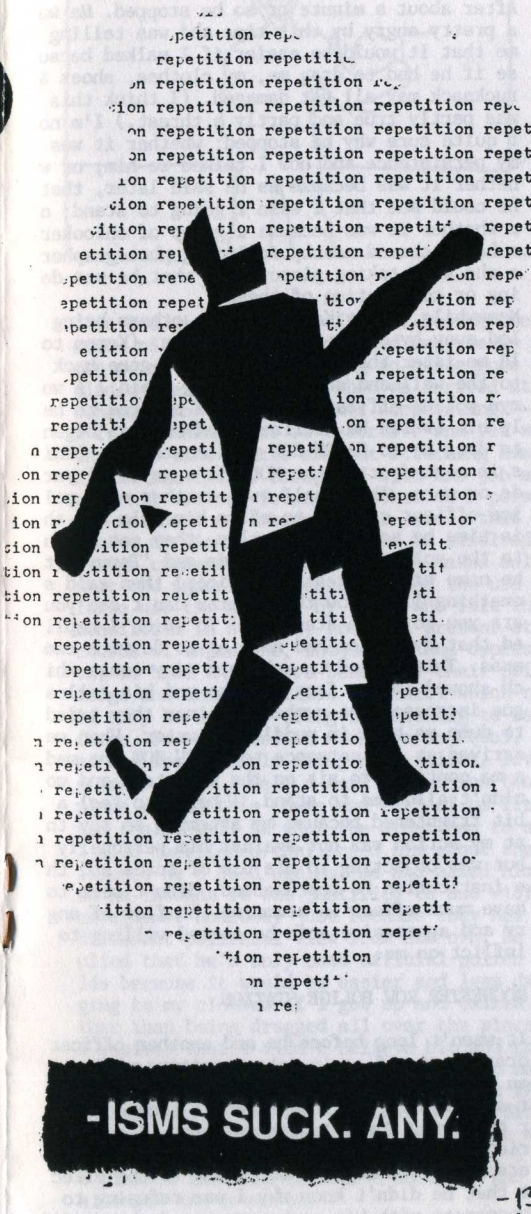
not?
of t
pers
or to

to som
about
feel l
that t

ally hu
feel th
the thi

... try
Your fri
honesty!
You had an
anyway) an
Realize You

WHAT HAPPENS IF YOU DON'T GIVE A FUCK ABOUT WHAT THE OTHERS TALK OR THINK ABOUT YOU?


repetition repetition
repetition repetition repetition repetition
repetition repetition repetition repetition
repetition repetition

MY ARREST AND TRIAL FOR CRIMINAL DAMAGE AND SOME REFLECTIONS ON NON-COOPERATION WITH THE CRIMINAL JUSTICE SYSTEM.

by Jim Murtagh

On March 4th 1987, several hundred people gathered in St George's cathedral, Southwark for an Ash Wednesday liturgy. At the end of the service, everyone walked from there to Jubilee Gardens, which is right on the river by County Hall. There, there was time for a few minutes to check plans and gather thoughts. The group then split into 2 with half crossing the river over Hungerford Bridge and the other half crossing by Westminster Bridge. The idea was for the two groups to converge on the MOD from different directions and for one half to arrive at the front entrance, the other at the rear.

PEACE

The affinity group I was in choose to go across Westminster Bridge and along to the rear entrance of the MOD building. We went the long way round and so were amongst the last to arrive. Many people had already been arrested and apart from about 30 people who were vigilling on the pavement at Whitehall, the actual entrance to the building seemed deserted apart from a few scattered police officers. I think our group was a little confused by this (or at least I was) as it wasn't what we (I) were expecting. However, we eventually decided to go ahead and walk up to the rear entrance. About 20 yards away, we were stopped by a police officer who asked us to go back. Karen, Joan, Mike and I hesitated, turned round, and then decided to walk off to the right in the direction of the front entrance. We walked for about 30 yards, and again, after some indecision, we decided to write our messages on that section of the wall. At the service, we'd already been given pieces of charcoal for that pupose. So Karen and I wrote PEACE. (I'm not sure what Mike and Joan wrote.)

We'd just finished writing PEACE when a police officer came up and told us to stop writing and that he was arresting us for criminal damage. He then left us to go and say the same thing to Mike who was 10 yards or so further up. Karen and I turned back to the wall and carried on writing PEACE. The same officer then returned leading Mike by the arm. He then tried to take my arm as well, whereupon I sat down. Without going into all the details, the gist of what happened was that he tried to make me stand up by using force. First he tried putting his hand under my nose and pushing up; then he tried putting his fingers to the pressure points behind my ears and pressing. The first technique if done correctly and with enough pressure, is extremely painful and will break the bone in your nose. The second technique, if applied correctly and with sufficient pressure, is also very painful and can render you unconscious. He kept telling me to stand up and I kept trying to say, gently, that I was refusing to cooperate, but that it was nothing against him as an individual and there was no need for him to do what he was doing.

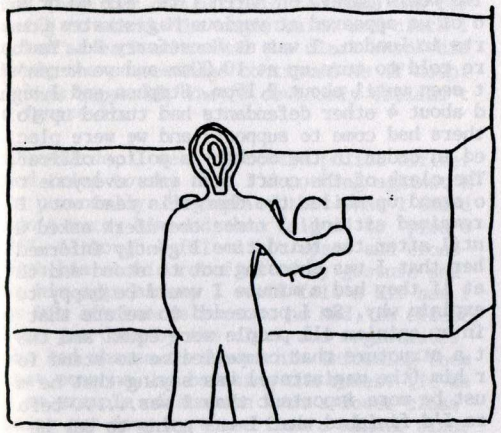
CANON ROW POLICE STATION

After about a minute or so he stopped. He was pretty angry by this time and was telling me that it would be easier if I walked because if he had to drag me, my clothes, shoes & rucksack may all get damaged. (I think this was partly true and partly a threat.) I'm not quite sure why he stopped; whether it was my persistence and how I talked to him; or whether it was because as he said later, that he could see that I wasn't going to stand; or whether it was because a group of onlookers had gathered nearby including photographers who were taking pictures of what he was doing or combination of these

Meanwhile, I saw Karen and the others being led away by other police officers. (Karen told me later that she and Joan had gone back to the wall and started writing again.) A woman police officer came up and offered to help him (which he declined) and he then began to drag me to CANON ROW police station. (This is next door to the MOD) It's maybe 75 yards or more. About half way, another male police officer came up to offer him help and this is time he accepted. Finally, they got me in to the police station grounds and 'Tommy' (the name of my arresting officer) then said something like 'Now the cameras can't see you are you going to stand up.' To which I replied that my action had nothing to do with cameras. This seemed to make him very cross which showed in the fact that he and his colleague increased the number of times they tried to dump me hard in puddles of water. When we arrived at the entrance to CANON ROW, he made me continue to sit on the wet steps and wouldn't allow me to stand. I began to feel a bit frightened because my attempts to say that my action was not against him personally but was objecting to his use of force and the institution he represented, didn't seem to have much effect in stemming the flow of angry and aggressive acts he seemed willing to inflict on me.

ROCHESTER ROW POLICE STATION

It wasn't long before he and another officer dragged me off again into a waiting police van. I was shortly joined by a number of other arrestees. Once in the van it became easier to engage Tommy in conversation. I again tried to say that I had nothing against him personally. He replied something to the effect that he didn't know why I was refusing to cooperate with him as he respected the action we were taking at the MOD. Thereafter there followed a very lengthy and detailed conversation which is probably the most fruitful



I've had with a police officer. During the course of it, his anger drained away, even to the point of him explaining to colleagues including senior officers when we arrived at Rochester Row that I was not cooperating.

I felt I managed to be assertive and yet at the same time gentle and not attacking him. I told him that I disagreed with his job and with all use of violence whether on a personal, national or international level; that disputes or disagreements should be resolved through consensus and non-violent means only; that the underlying reason behind the use of force was the attempt by those who felt they benefitted in some way from the present structures of injustice, inequality and oppression, to hold onto these benefits, their privilege and their position of power:-which could only be done by using threatening to use force. So we needed to work for an equal, just and loving world using non-violent, loving means only. I felt a real discussion took place around this theme and both of us listened really well to what the other had to say. I also questioned/challenged him about the violence he'd used against me and asked him how he thought it was justified to use violence against somebody just because they had a different political view from his own. He replied that he'd only used official police holds because it would be easier and less damaging to my clothes if I got up and walked rather than being dragged all over the place. I replied that I didn't believe him and that he'D done it because he was angry with me because it would be a lot easier for him if I walked than if he 'had' to drag me. We didn't come to an agreement in the end and he was a bit tetchy and defensive about it but I was pleased I'd been assertive about it and challenged his behavior.

THE PROCESSING PROCEDURE

Once inside Rochester Row, Tommy continued to drag me around the various stages of the processing procedure including holding me in position whilst they took my photograph. A few other officers thought it was funny, some were openly caustic, most seemed surprised cum disdainful. I told Tommy that I wasn't going to give any details other than my name & address. (Again, I felt, in a gentle but assertive way.) However, he told me that unless I gave him my date of birth he would refuse to give my bail. Even though I've been through this procedure half a dozen times, I still panicked with the fear of being kept in overnight and gave him my date of birth. The tension and stress of dealing with his violence and challenging him and the fear of having to face holding my non-cooperation in the face of a roomful of police officers meant that I completely forgot that you don't have to give your date of birth to get bail. Later I felt quite upset and angry with myself for being duped; I felt silly and my pride was dented. I also felt very let down by Tommy and angry with him for lying to me.

The rest of the procedure took a lot of effort on my part as the sergeant questioning me was pretty aggressive, hostile and antagonistic and made a number of putting down, disparaging remarks. I was on the floor, with him sitting behind a desk looking down on me, whilst two officers were taking off my outer layers of clothing and searching me. (I wasn't cooperating with this either. Another sergeant nearby was also directing disparaging, hostile comments in my direction. I again tried to be assertive but gentle. I asked the sergeant what his name was and he told me sergeant x. (I've forgotten)). I asked him what his first name was to which he replied that had nothing to do with me. I replied something like "It's always nice to know the name of the persyn you're talking with." Silence. To both of them I said there was no need for them to talk to me in the way they were and that I wouldn't say anything unless they changed the way they talked to me. It was pretty hard going; I was feeling scared and anxious and I was finding it hard to maintain not least because my attempts to be warm were receiving a very frosty reception from the sergeant. Actually, Tommy and the other constable looked a bit embarrassed and uncomfortable at the way he was treating me and they were much more gentle and considerate (still in the context though of using force.) I was eventually dragged off to acell and locked up.

MY RELEASE

It wasn't long before I was joined by two others who'd also taken part in the action and we spent the time talking about anger, non-cooperation and various aspects of our lives. This was really nice but I didn't feel able

to concentrate fully because I was still wor
ked up and worried about what might happen t
o me. A police officer came in and asked me
to verify Karen's address. I said I'd like t
o see her first as I didn't know if she want
ed me to verify it. She refused to let me se
e her and asked me again. When I said I woul
dn't she became sharp with me and said it wo
uld be my fault that Karen would be kept in.
I thought this was a trick to get me to give
Karen's address (I still wasn't thinking str
aight.) but Stephen, who was in the cell wit
h me, thought it was genuine. He was proved
right when we asked Karen subsequently.
About 4 or 5 hrs later a police officer came
into our cell and told me I was going to be
released and politely asked me if I would co
operate with him (he made a joke about him h
aving a bad back.) He came across in a warm
fashion. Although I felt quite tempted to wa
lk with him because of the way he'd asked me,
I still said, in a warm and friendly way, th
at I wouldn't cooperate but it wasn't anythi
ng to do with any persynal feelings towards
him. He accepted that and then somewhat relu
ctantly proceeded to drag me gently (in so f
ar as that's possible when someone's using f
orce) to the processing room. There I was ch
arged with criminal damage and the sergeant
(the same one who'd treated me badly earlier)
asked me if I wanted to make a statement. I
replied that I was quite willing to say why
I'd done what I'd done which he wrote down.
He then asked me to sign it. I asked him fir
st if he was willing to write down what I ha
d to say. He refused saying something like h
e didn't have all day. So I then asked him t
o write down that he'd refused to record wha
t I had to say and why. He refused so I refu
sed to sign it. Despite this, surprisingly,
he still let me go after asking one of the o
ther officers to witness the fact that I'd r
efused to sign.
Meanwhile, the same officer who'd been frien
dly to me asked if I would cooperate in havi
ng my finger prints taken and took care to i
nform me that I had a right to refuse. (Ever
yone else as far as I could make out was tol
d that they had to have them taken.) Again,
I politely refused and that was the end of t
he matter. Stephen and Karen also refused; K
aren had hers taken despite her efforts to n
ot cooperate; Stephen was threatened and pre
ssured but in the end, he, too, was allowed
to go without having them taken. I think we
were the only two who didn't have them taken.
As soon as I was released, I got up off the
floor and walked out of the police station w
ithout being dragged. Some officers commente
d on this and the friendly officer and I jok
ed back, "He's free to go now/I'm free to go
now" (or something to that effect). I turned
to him as I was about to leave the grounds o
f the police station and told him he'd been
very friendly. He said he'd had no reason no
t to be. We shook hands and I walked through
the gate and into a group of welcoming suppo
rters.

TRIAL

HORSEFERRY ROAD MAGISTRATES COURT

Two weeks later, on March 17th, all 40 or s
o of us appeared at various Magistrates Cou
rts in London. I was at Horseferry Rd. You'
re told to turn up at 10.00am and we weren'
t seen until about 2.15pm. Stephen and I an
d about 4 other defendants had turned up (o
thers had come to support) and we were plac
ed in order in the dock by a police officer.
The clerk of the court then asks everyone t
o stand up whilst the charge is read out. I
remained sitting. 3 times the clerk asked u
ntil after the third time I gently informed
her that I was choosing not to stand and th
at if they had a minute I would be happy to
explain why. So I proceeded to relate that
in my opinion all people were equal and tha
t a structure that compelled me to stand fo
r him (the magistrate) was saying that he m
ust be more important than I was..... befo
re I'd finished what I was going to say he
interrupted me to say that "Alright then, i
n that case, I'll stand up for you if you'l
l stand up for me."I agreed and we both sto
od up together. In theory, he could have se
nt me to prison for anything up to 12 moths
for Contempt of Court.
Each one of us was then asked whether we we
re pleading guilty or not guilty. At this p
oint you are also asked to stand for the ma
gistrate. Again I refused. After about 20 s
econds of my explanation as to why I was re
fusing to plead, the magistrate noticed tha
t I wasn't standing and said "Oh, I suppose
I'd better stand up for you" and again stoo
d up whereupon I reciprocated. I then finis
hed my explanation and they entered a plea
of not guilty on my behalf. (Which is norma
lly what they do if you refuse to plead.) L
ater on the prosecution asked for bail rest
rictions to be placed on us. Stephen and I
both said that, on principle, we wouldn't a
gree to abide by any restrictions. Although,
whenever you say something you are supposed
to stand up, I remained sitting; this time
the magistrate didn't bother to stand up, n
or did he make any comment about me not sta
nding up. Our trial proper was then set for
May 11th and that was that.

MAY 11th.

On May 11th there was a civil servants stri
ke on which meant staff weren't available t
o process our cases so the trial couldn't g
o ahead. However, we still had to go throug
h the procedure of being given bail again u
ntil the new trial date of July 16th. As be
fore, we were all asked to stand as the cha
rge was read out. As before I refused to st
and. This time the other defendants standin
g in front ofme, obscured the clerk's and m
agistrates' view of me. However, a police o
fficer came over and told me to stand. I po
litely and gently told him that I was choos
ing not to stand. 3 times he ordered me to
stand and 3 times I gave him the same reply.
He then turned to the magistrates and infor
med them that one of the defendants was ref
using to stand. The magistrates and clerk l
ooked at each other and the clerk shook his
head; the proceedings continued as if nothi
ng has happened; they'd obviously decided t
o ignore it.

Afterwards, I went up to the police officer
and tried to say that I'd nothing against h
im personally. He replied that what I did d
idn't worry him and then told me to "piss o
ff". Although I felt a bit upset and cross
with him at his rebuffal of my gesture and
at his aggression, I still felt a bit sad f
or him afterwards because he had, in effect,
been put down by the clerk and magistrates
who had chosen to ignore him informing them
that someone was breaking the rules. (It wa
s an example of someone from a lower class
being put down by those from a higher class
with more power and authority.) Then an ins
pector came up to me outside the court and
told me that being obstreperous didn't do o
ur cause any good and then just walked off
whilst I was in the process of trying to sa
y that wasn't how I saw it.

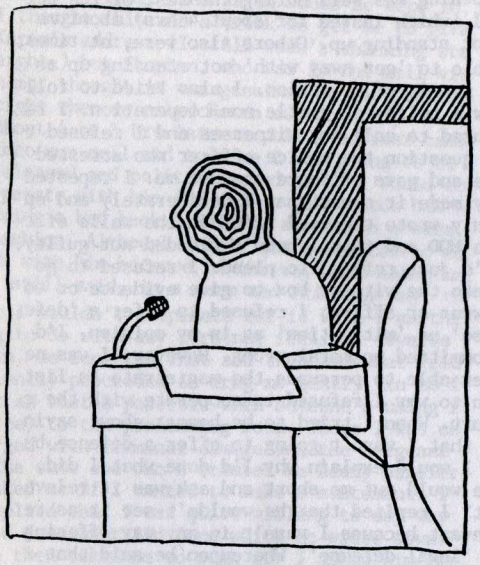
JULY 16th: THE TRIAL PROPER.

So, our trial proper finally took place on
July 16th. This time we were all placed in
the dock before the magistrate had come in.
So when the magistrate entered, everybody w
as ordered to stand. I refused and when ord
ered to do so by the usher, I informed ever
ybody that I was choosing not to stand. The
magistrate looked at the clerk and the cler
k looked at the magistrate; some words were
exchanged. Meanwhile, the police officer pr
esent continued to order me to stand; I con
tinued to reply that I was choosing not to.
Then, the magistrate looked up and told me
that he was going to overlook it this time,
but this was not a political trial and he w
as not going to allow it to become one. It
was there to deal with legal issues only. H
e went on for a few minutes, the gist of wh
ich was that any attempt by any of us to tu
rn it into what he would see as a political
trial would not be tolerated. (i.e., an imp
lied threat that he would treat it as Conte
mpt.) Neither I nor anyone else said anythi
ng.
In retrospect, this was a mistake on my par
t. Some of me felt I could afford to ignore
it because he was just trying to regain his
authority after letting go a blatant breach
of the rules. Some of me felt that if I pus
hed him further, I'd be sent to the cells a
nd so consequently I was afraid; some of me
felt that I couldn't respond quickly enough
because I was still surprised and relieved
that he'd ignored me not standing up. Howev
er, not challenging what he said, I now fee
l, was both wrong in principle and had the
effect of sapping my confidence.

A POLICY OF GENTLE NON-COOPERATION

Nothing was said during the rest of the tri
al (which lasted for about 4 hrs) about me
not standing up. Others also were, at times,
able to 'get away with' not standing up as
a result of my action. I also tried to foll
ow a policy of gentle non-cooperation. I re
fused to call any witnesses and I refused t
o question the police officer who arrested
me and gave evidence against me. I repeated
ly made it clear that I deliberately and op
enly wrote the word PEACE on the walls of t
he MOD and that I hadn't pleaded not guilty,
I'd just refused to plead. I refused to go
into the witness box to give evidence or to
swear or affirm; I refused to offer a 'defe
nse' or 'mitigation' as in my opinion, I'd
committed no moral wrong. However, I was ne
ver able to persuade the magistrate to list
en to why I refused to cooperate with the c
ourt. When I tried to be honest about sayin
g that I wasn't going to offer a defense bu
t I would explain why I'd done what I did,
he would cut me short and ask was it releva
nt? I replied that he wouldn't see it as re
levant because I wasn't in any way offering
a 'legal defense'. Whereupon he said that i
t wasn't appropriate then but he'd listen t
o me later. I shouldn't have accepted this,
but my confidence wasn't up to it. He never
did listen to me later.
The outcome was predictable; we were all fo
und guilty (even though Stephen and I had o
ffered no 'defense' and had never said we w
eren't 'guilty'.) We were given a 2 year co
nditional discharge (meaning if we are naug
hty boys and girls again within the next 2
years, we'll be punished for this offence)
and ordered to pay 15 costs. I informed th
e court that I'd done this sort of thing be
fore and I intended to carry on doing it. T
he magistrate then told me that I could cou
nt myself lucky that he hadn't known this b
efore he passed sentence because if he had,
he would have been more severe. I then told
them I would refuse to pay on principle. Th
e clerk looked up and asked with a glimmer
of hope suddenly appearing across his face
"You'd like to pay now?" (he'd obviously mi
sheard) No, I'm refusing to pay. His face d
ropped and he resignedly went back to his w
riting.
All in all, although I was pleased about pu
shing back the boundaries of court procedur
e in terms of not standing up, I didn't fee
l so happy with myself. I was trying to imp
lement a policy of non-cooperation to an ex
tent that was very new for me. I hadn't tho
ught through or prepared sufficiently befor
ehand, the practical implications of what t
his would mean. I wasn't sure quite what to
say or how to say it. Consequently, it was
relatively easy for the magistrate to put m

e off my stride. However, it was a very pow erful learning experience and I've done a c onsiderable amount of reflection on what ha ppened since and I'd like to share some of my thoughts on what I now think I should do in the event of arrest and trial in the fut ure. (A not unlikely occurrence.)



REFLECTIONS ON NON-COOPERATION

I think the first change I'd like to make is to treat the arrest and trial (if and w hen they happen) as part of the action and discuss them in as much detail as other pa rts of an action. I now feel intellectuall y convinced that the police as an institut ion relies on the threat to use or the act ual use of force/violence, and that, as I do not believe it is morally right for me or anyone else to use violence, I feel I c annot support its existence. (This isn't t he only reason why I disagree with it; the re are many others, but this will do for n ow.) I feel, for the same reason, that an individual police officer arresting me or anybody else is also acting in a morally w rong way. So I feel I should say to her/hi m that what they are doing in using force to arrest me (whatever degree of force is used) is morally wrong; that I will not co operate with them and they should let me g o free (i.e., stop using violence/force.) I feel this means that I wouldn't want to walk with them or go with them voluntarill y anywhere, which presumably, from my expe rience, means they will drag me everywhere. I feel I would like to ask them their name s and I would introduce myself as Jim as a n attempt to establish a basis of equal hu myn contact. Beyond that I would not want to answer any of their questions as their only purpose is to seek information out fo r their files and to process you, all unde r threat of the use of force if you don't cooperate. I would positively want to talk with them, however, about what I've done a nd why I've done it and would want to try and get them discuss it. I would also want to talk with them about their role and why I disagree with it and try to get them to discuss that. Similarly, I would be willin g, after I've said what I feel about how t hey've behaved, to have a conversation abo ut their lives my life.

NON-COOPERATION IN COURT

A lot of this might not be very easy given that not cooperating may well mean that so me police officers react in a very hostile and aggressive way. Although most may reac t this way, it's still been my experience that some don't, so somehow I have to find some way of acknowledging the fact that a particular officer is making an effort to be humyn and communicate whilst still chal lenging the fact that s/he is still using or condoning the use of violence/force by his/her colleagues. If you don't give a fu ll name and address this will mean they'll refuse to give you bail and you may be kep t in the cells overnight. Whether this hap pens or not, sometime you'll end up in cou rt before they release you. If I follow th is procedure, it will mean that I'll not t urn up voluntarily to court again as I'll always be taken there by the police. (This will mean, presumably, that they'll drag m e there.)
Once at court, I feel what I would now lik e to do is introduce myself as Jim and ask everyone else in the court what their name s are. I would also like to have friends/s upporters there who would be willing to ha nd out flowers or some other symbol of pea ce and friendship as well as leaflets expl aining why I'm refusing to cooperate with the court. At the same time, I'd like to e xplain verbally why I'm refusing to cooper ate (viz because the court is part of the Criminal Justice system which is based on the willingness to use force/violence to t he degree which is deemed necessary; becau se its primary function is to uphold the e xisting distribution of power and wealth - that is to maintain the existing inequalit ies and injustices; because the court stru vture itself is a hierarchy of power where the 'defendant' is made to feel less impor tant and of lower status than the official s, especially the magistrate - this attemp t to humiliate is in itself violent as wel l as being contrary to my belief that we a re all equal in dignity and respect and sh ould treat each other as such; to do other wise is morally wrong and violent in the s ense of oppressive; and finally because I wish to act out of solidarity with the man

y thousands of others who are committed to prison by this unjust system.) I would the n like to say that I did openly and delibe rately whatever it is I've done; that I di d it because I believed that it was right for me and everyone else to do it, includi ng everyone in the court. I would not reco gnise their 'right' or authority to try me and that because I feel their jobs are mor ally wrong they should resign from them. I would then choose to remain silent. I woul d like to try and say all this in a gentle, loving but firm way. All this may well mea n that I would be dragged off to the cells and may mean that I would b e charged with Contempt of Court as well as the original 'offence'.

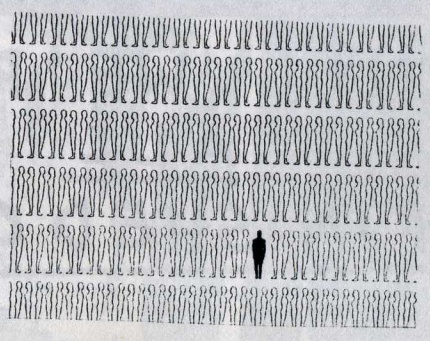
THE FINER DETAILS

There are many finer details that I still have to work out as for example, what to d o if the magistrate refuses to listen. I c ould just carry on talking anyway; I could attempt to walk out of the court or turn m y back on him/her or I could just sit and close my eyes in meditative silence until I'm asked something (which sooner or later I will be) and then agree to speak only if s/he agrees to listen without interrupting. In case I get dragged off before I've fini shed what I wanted to say, I feel it would be really good if there were other people in court who would be willing to continue reading out my statement and therefore the mselves risking being punished for Contemp t. (Although probably more likely, is they will just be removed from the court.) As I said, the finer details I still need to ta lk more about, but essentially, I feel con vinced that I should no longer recognise o r cooperate with the court or any of its s tructures.

COURAGE, FAITH, INSPIRATION AND SUPPORT

I feel, likewise, intellectually convinced that I should continue this non-cooperatio n into prison itself. In principle, I feel that I should not do anything they tell me to do, which presumably means being dragge d. I would not want to cooperate with sear ches and I would not want to do any work. (This would probably mean that I would spe nd all my time in solitary confinement and would not be allowed anything to read.) Th e reasons for not cooperating are exactly the same as those for not cooperating with the courts except that the degree of viole nce and humiliation in prison is considera bly worse.
To withstand all this conflict and possibl e hardship and harshness (especially in pr ison where I may be deprived of anything t o do or read, and stuck on my own in a cel l with no stimulation all day, every day, with noone I know to support me) and to do so in a gentle and loving, yet firm way, w ould be very, very, hard. For quite a whil e now, the implications of my beliefs have frightened me; I've not wanted to face the level of conflict that this would probably involve. I'm also afraid that once I take a decision, I would not feel able to or wa nt to go back on it, so for this reason, t oo, I've been reluctant to act on the logi c of what I believe. I've never even been to prison yet and the prospect of making a decision to non-cooperate with the whole t hing the first time I go there seems reall y daunting and worrying. I'm not even sure how far to take it as their control over y our life is total. Should I fast, for exam ple? This might be alright for short perio ds, but what if I'm sentenced to 2 months or longer. This may involve making a decis ion to face death or compromising. I compr omise to that extent in the rest of my lif e, so why not in prison?
What I do know is that I want to move to n ot cooperating with the Criminal Justice S ystem in a more complete way than I have d one so far although I know I still have so me thinking to do about what this will mea n in practice. I do not doubt my convictio n; what I do doubt is whether I have suffi cient faith in what I believe to be right; whether I have enough courage, inspiration, confidence and support to live out my fait h and withstand the enormous pressures of isolation and fear of conflict and abuse. Maybe I shouldn't need support in that may be if I was sufficiently convinced I'd fee l able to do it on my own, whether anyone supported me or not; but I do feel I need or certainly want a lot of encouragement a nd support (the more the better). I'm also afraid of failing; partly because I feel i t would be a betrayal of what I believe in and morally wrong; partly because my pride would be dented and I would feel I'd been humiliated without challenging it enough. (The pride bit is probably a negative reas on and something I could probably do with changing.) So, I hope that when the time c omes, I'll feel able to live up to the fai th which motivates and inspires me.

JIM



SOME THOUGHTS ABOUT THE ANTI-FASCIST MOVEMENT

I was incited to write this by a happeni ng in a town near I live. One Saturday even ing about twenty boneheads suddenly stood i nfront of the local punk-scene's pub, raise d their arms and shouted "Sieg Heil" and st uff. The punks felt distrubed and started c lobbering, gathered stones to throw. After the streetfight that followed, three bonehe ads had to be taken to hospital. For the fo llowing Saturday there was another fascist party announced. There were articles about the uprising even in the bigger newspapers all around the country. The punks were reso lved to do everything they could to smash t he party. I heard voices like "One should s hoot them all!" or "Let's get to mess them up!". The party was then cancelled. Instead there took place an anti-fascism demonstrat ion on Saturday. It was not a big processio n because the police stopped it after a few minutes. The slogans of the demo were primi tive words and glorifying violence.

I was rather bored about the offensive s tand of a lot of the punks. A good many of them kind of seemed to feel bad because the y were not given the opportunity to lay the boot in again. They seemed to be nuts about violence. Their voices were quite similar t o the fascists' and could have been exchang ed between the two parties. They replied th e boneheads' provocation with kind of fasci st attitudes waging war against a group of people that thinks and looks different.

Many of the punks would consider themsel ves anarchists but how could they combine s uch tactics and slogans with a senseful for m of anarchy, anarchy which is not just cha os and war?

Boneheads and punks are just playing a s tupid game. Both sides are provoking the ot herones and replying everything by the mean s of violence. The only result is that the fronts grow hardened.

If we are not able to solve things witho ut applying violence how can we be against war? We beat someone up just because of hir label, because s/he understands hirself as a member of another group. We don't know th em personally - it's just one group against the other, just war.

I think it's a pity that some punks put almost all their efforts in taking a stand against boneheads and clobbering them. It's in a way ridiculous because what harm can t hese few boneys do? (I know there are place s where they're a real danger.) While we al l concentrate on these dolls the Earth is d ying day by day. We spend too much of our t ime playing this stupid game that leads to nowhere.

HOW MUCH LONGER DO WE DO EACH OTHER THE FAVOUR TO LET US PROVOKE?

by S.S.S.

(BY S.S.)

(BY V.N.)

FORCED DRUGGING OF THE CITIZENRY IS NOT AN IMPOSSIBILITY.

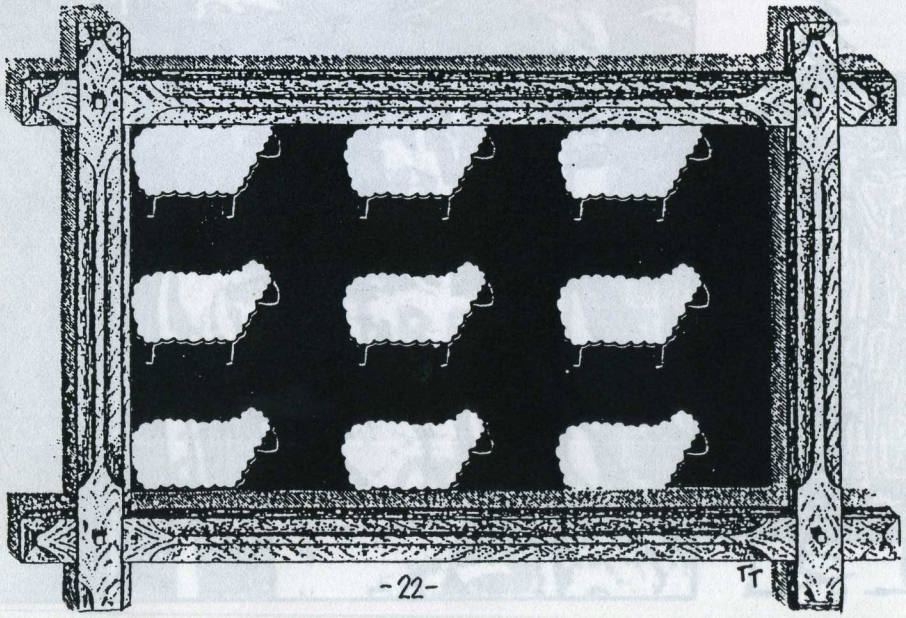
SPIRITUALLY PERFECT... FUCK OFF!!

(What follows is an excerpt, slightly rewritten, from a letter I sent to a friend of mine. It's quite undescriptive and confusing, but I still find it interesting, so maybe you will, too?)

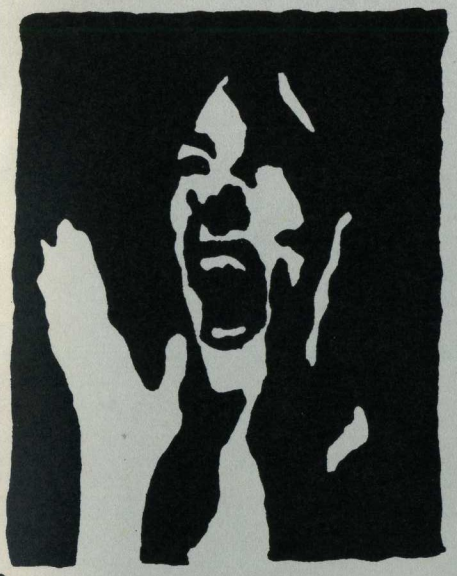
I just wanted to share something with you.. I just had a visit from a persyn (aged about 35-40), sorry but cannot recall what his name was. (...) Let me introduce you now to a very interesting, but annoying and predictable discussion i've had with him. First of all, he is from Austria, but lives in Ljubljana and gives lectures on "spiritual development" etc. You know the type. After the formal introduction our discussion began. His philosophy of life stems from such "various" sources as christianity (love for god), buddhism (individual spiritual development, striving towards perfection) and confuciansm (traditional values, family). Yup! This should help you a lot, but don't get prejudiced (oh fuckin' do!). Of course, I could not resist of not asking him about his views on family, womyn's role, abortion, contraception, homosexuality and stuff like that. A conversation like that (a solitary, time-restricted one) can get very frustrating, because to every answer there's a load of background which you cannot always explain or express, whether because of time restriction or what other trivia you choose to mention, y'know what I mean? I'm saying this because he expressed a similar view as well and secondly, be aware of the fact that you read my perception of his answers.
"Homosexuality is a sort of sickness,"he said, to which I trembled, and then he went on to explain that it is not natural... not fucking what??? He said that if you heal yourself from inside, then these problems disappear... he really meant it, he considered homosexuality a problem, a sickness!!! So yeah, love for some irrational, blinding set of ideals and dogmas is ok, but love and affection towards humyn beings is a sickness? Very fucking nice!
He talked some sense, too, like look at the root of the problem, start with yourself, change yourself first, but basically it is like this: if you don't fall into one of their concepts of normal, then you're sick. Say goodbye to diversity!
His views on abortion/contraception were... yeah, oh well, taking responsibility for your actions, but again if you don't fall into their category of "moral highness", you are"empty". The best thing was when I asked him whether he ate meat or not and, of course, he does, after all the animals were created by god for a human to use. Whoowee! I am sorry I did not record this conversation, indeed I am. He said I was missing out something because I don't believe in god...yeah like being preached at by moralist wankers, being blinded and fooled around. Of course, he asked me how did I get along with my parents... how fuckin' predictable, aye! (...)

Tomaž

PS: Amonth later or so, I've met some other "spiritual perfectionists" (the evangelist youth or what the shit they were) and this was even more primitive, them being brainwashed, blinded, restricted, fascistoid. Fuck. Fuck. Fuck. Stupid. Primitive. Drug. Fuck.



BURN IT!



A nation is supposed to be an aggregation of people that have something in common, but I don't believe something like that still really exists. Slovenians are no community. I persynally feel nothing in common with at least 99,99% of slovenians. Yes, it is true that my first language is slovenian, it is true that I took a part in learning of slovenian culture etc., but I did not cooperate, co-create, it was enforced upon me. If I was born (to germans) in Germany, my first language would be german and "my" culture would be german culture. And besides, "culture" as I know it is merely a culture of a small proportion of people, of an elite, of rich materialists, consumers. That's not my culture!

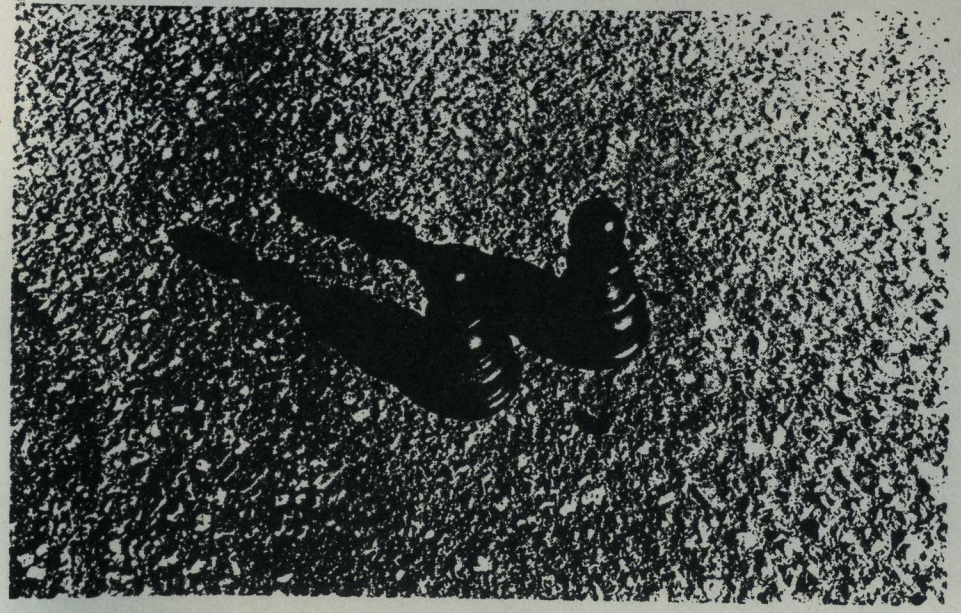
I would consent to appertenance to a group of like-minded individuals, who create their own, anti-authoritarian, anti-hierarchal, egalitarian, non-violent, ecological,... culture.

No, I don't feel "slovene", even more, I believe nationality is a very succesful tool for establishing an authoritative, hierarchal, repressive, irrational structure, based on a synthetic feeling of commonality.

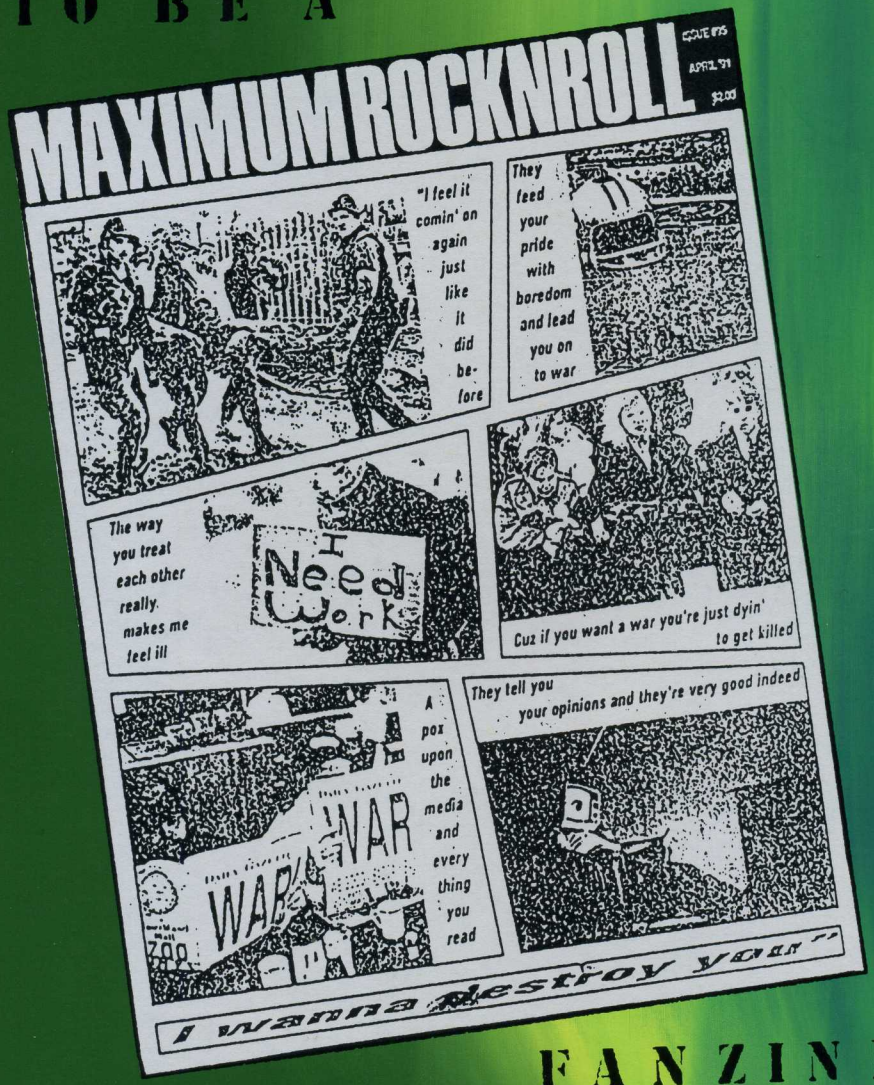
Tomaž

RACISM=SEXISM=SPECIESISM

PHOTO BY: M. FIŠER



HOW DOES IT FEEL TO BE A


MAXIMUMROCKNROLL
#OUTE #35
APRIL '91
$2.00
"I feel it comin' on again just like it did before
They feed your pride with boredom and lead you on to war
The way you treat each other really makes me feel ill
I Need Work
Cuz if you want a war you're just dyin' to get killed
A pox upon the media and every thing you read
WAR
WAR
They tell you your opinions and they're very good indeed
I wanna destroy you

FANZINE OF A THOUSAND DEAD?